

J.C.C. Clarke

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THE REVELATION REDISCOVERED

An Extract from
The Stairway to Our Creator and Father

BY

JOHN C. C. CLARKE, D.D.

FORMERLY PROFESSOR IN THE UNIVERSITY OF CHICAGO

PRICE TWENTY-FIVE CENTS



G. P. CLARKE, UPPER ALTON, ILLS.

1904

MAN AND HIS DIVINE FATHER

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LITERATURE AND THE BIBLE

BY

JOHN C. C. CLARKE, D.D.

Formerly Professor in the University of Chicago

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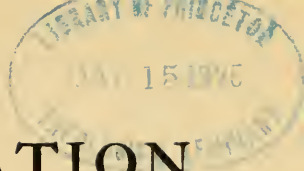
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BY JOHN C. C. CLARKE

PREFACE

In 1900 the author of these pages published a volume entitled "Man and His Divine Father." It was designed to take note of the principles of science, psychology, and reason, and to exhibit the one line of truth that starts from first principles of reason, and goes on logically to definite conclusions respecting the happiness and future life of mankind. After stating the reasonable facts and philosophical principles which the thought of the ages has evolved as a true psychological theory of the nature of man, and of human knowledge of the Creator, it proceeded to show that the same rational psychology is in The Bible, and that this system of belief has been evolved only by believers of The Bible, and through its influence.

The line of view followed in "Man and His Divine Father" included some observation of Inspiration and Inspired Books, but not as the subject deserved or required. The book was received by critics with flattering favor; but inasmuch as the exposition of the origin of Christianity and of the book of Daniel, and of a large part of the New Testament, and especially of the book of The Revelation, was somewhat obscured in the general line of view, it has been thought best by the author to prepare a new edition under the title, "The Stairway to Our Creator and Father." For this the pages treating of Inspiration

and the Apocalyptic Literature have been rearranged and improved, and these pages are sent out in this booklet for the gratification or the condemnation of the public.

The exposition herein made of Daniel and The Apocalypse is chiefly a chapter in the history of literature, but it is also an integral and necessary part of the logical line of psychology and philosophy which "Man and His Divine Father" exhibits. This exposition, when viewed apart in itself, might be considered by many to be revolutionary, harmful, and iconoclastic; but by the logical line in "Man and His Divine Father" it is made constructive, and the logical finish and glory of the true psychology. The writer of these pages would never have learned the value, wisdom, and glory of The Apocalypse if he had not been led, by this course of logical psychological study, into a perception of the essence of Christianity as rational truth, and into a defensible doctrine of the nature and matter of inspiration and revelation.

"Man and His Divine Father" contains an extended statement of the philosophy of Philo Judæus respecting Inspiration, Reason, Spirit, God, Creation, The Son of God, The Word of God, Consciousness, Conscience, and Immortality. The time has come when Bible readers demand that the historical facts about Philo and the apocalyptic literature shall be made known to them.

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§ 5. INSPIRATION AND REVELATION

Is there a revealed truth of God? If there is, How came it, and what is it? Christianity, assaulted on all sides, and burdened by vague skepticisms of its adherents, must apparently soon face a severe work of logical, historical, and philosophical construction of a definite doctrine on these questions.

These questions have always been dogmatically dismissed, and there has never been any real discussion of them since the New Testament was written. The defences of the inspiration of the Old Testament have mostly been guided by a preconceived theory that an inspired writer must be "Possessed by God," and could not err. A counter theory has assumed that human minds alone have constructed the books.

Neither of these theories could be either proven or refuted until there is formulated a definite defensible philosophy of revelation and inspiration. Such a philosophy was elaborated before the advent of Jesus; and its influence was the most potent factor in the regeneration of the world. It incorporated in The Bible a clear statement of the principles of the philosophy of revelation and inspiration, and an adequate statement of the substance of revealed truth, and also materials for a history of the methods and processes of its formation. It is proposed here to examine the rational philosophy of the processes and methods of revelation, and also the philosophy in the substance of the revelation.

The three centuries before the Christian era were the most philosophically critical in the world's history. Judaism had to show itself philosophical and reason-

able, or be fossilized, or become a mere prejudice and passion. It met the crisis grandly.

Before the birth of Jesus, Hebrew scholars had elaborated, into a logical system, the doctrines and principles which flow as necessary inferences from the first principles of their oldest Scriptures, and from the subsequent refinements and extensions of these principles in the books of the Prophets. For convenience we may call this "The apocalyptic system."

This system grew from two doctrines founded on the first three verses of *Genesis*. The first one said, "Spirits of men are enlightened and quickened from above (*ánothen*) by the "Divine Spirit." The second said "God's Word" is the agent in his actions, and is the revealer of truth to men, and is the revealed God.

On this basis were laid the secondary doctrines that from the "Word of God" come other Words that are Angels, who reveal; and from the "Word of God" men have received a spirit capable of receiving truth, enlightenment, and life. All truth is from God's Word, but it expands in human minds by correct spiritual reasoning.

One more element was needed to constitute this system of doctrine a philosophy; and this element it supplied. It needed a recognition of the validity, and ultimate reliability, of consciousness and conscience; and these two words *Consciousness* and *Conscience* are the bolts and rivets of the apocalyptic system. Their position in the philosophy of Philo is shown in a subsequent chapter.

In the formation of the apocalyptic system there were of course the crudities, limitations, and errors that are incidental to human thought: and this fact must be recognized in the philosophy of inspiration. Of the personal character and lives of the makers of the system nothing is known.

In the apocalyptic system, the Word of God is the central and the chief formative idea or principle. The most of the books probably were written in Greek, and in this language *logos* (*word*) has all the meanings which have been stated on page 31, and many others, among which are *truth*, *law*, *decree*, and especially *divider* and *division*. Each of these meanings became in the apocalyptic system the core of a principle or doctrine. The primitive meaning of the verb *lego* is *to lay*; hence the primitive meaning of the noun *logos* is *that which puts things in their relations*. *Logos* is what separates and unites. Hence the Word of God is at once the *Divider* and the *Bond* of all things in God's purposes, and in Nature and in life.

The Word
of God the
Divider and
Bond.

The impelling motive of the Jews was desire for a remedial philosophy for the woes and sins of men. Struggling, groping and praying their ways towards God, they reached the idea that sin and woe are not the whole destiny of mankind; and that God's laws and decrees are for human happiness and men's ultimate good; and that the Word of God in creating men came into eternal relations of union with both their destinies and their nature. Countless things, in their history and their Scriptures, led them to these beliefs: and not the least guide was the Mosaic law and system.

A remedial
philosophy.

On this basis, they said, In creating men, the Word of God was the "Firstborn Son of God," the "Archetypal Man," which, in Hebrew conceptions is equivalent to "Son of Mankind."

Then the ideas of The Word and the Priest, as representatives and intercessors, joined together and each added to the other some new conceptions. Several Hebrew words contributed to a new result. There was the verb *qarab*, to come near, or be called near, which was the word commonly used to designate the High Priest's entrance to the sanctuary. There was the verb **iakach*, that meant to be right, and had the secondary meanings to convict, and to mediate.

In the evolution of religious ideas, it came about that the first verb acquired the additional meaning to be brought as a sacrifice, and the second acquired the meaning to be called as a mediator, and it was translated into Greek as *parakaléo*, which means primarily to call to one's side. Out of this Greek verb came the word *parákletos*, meaning Called near, an advocate, or a mediator. All these ideas and words were gathered together in the High Priest when performing the daily sacrifice. The High Priest received the name *Parákletos*, and the lamb of the daily sacrifice also was named a *parákletos*, not only in the Greek, but also in the Syrian language.

When the Hebrew leaders were gathering their ideas

*See *Gen. xxxi, 37*. "That they may judge (or arbitrate) between me and thee." This is the word used in *Job ix, 33*, "Neither is there any arbitrator between us,"—where the Greek version says, "O that he were the mediator of us, and a convictor (*elenchon*) and a hearer between both." See also *Isaiah xi, 3, 4*.

into their related clusters, and were shaping them around appropriate symbols, one article in the regalia of the High Priest became an emblem of the above named words and ideas. This was the "Breastplate of Judgment." In Hebrew its name was *Hoshen Mishpat*. *Hoshen* seems to mean *ornament* or *beauty*; *Mishpat*, like *iakach*, has the meanings *right, justice, and law*. In the further development of the Hebrew system, when the doctrine was established that the "Word of God," who is God's Son, stood eternally in the relation of a High Priest, or Mediator, between God and men, the breastplate became an emblem or symbol of the word *parákletos*, and it acquired new names derived from the doctrine that the Word of God is a *Divider*. In Greek this name was *lógion*, and *logéion*. In Syria it was *pharis*, a *divider* or *division*, from the verb *ph'ras*, to *divide*, and was also *essenes*, which is *hoshen* in Greek letters. Finally, the breastplate also, as a symbol, received the name Paraklete; but chief in all the ideas that centered on the High Priest, was the conception that The Word of God, God's Son, is The Paraklete, and that he is God's revealed Self, God's Law, God's decrees (or purposes), The Witness and Revealer, The Divider and Bond of God and men, The Advocate, The Convicter, The Judge, The Archetypal Man, or Son of Mankind, The Lamb slain before creation, The High Priest, The Way of access to God, and in short, He was The beginning and the End.

The breast-plate of judgment.

The Logion, Pharis, Essenes.

Whatever these ideas may seem to us to be, they were then the calm and logical deductions of the best thought of their age. Pondering on the problems of

life and being, wise and pious Jews reached the conclusion, as a vital and formative principle in philosophy, that all facts and purposes of God are in two opposed halves, and every ill and fearful principle is balanced by an opposite one. Perhaps we cannot better illustrate and assure the above statements than by quoting some paragraphs from Philo of Alexandria, although in a subsequent chapter an exhibition is made of his philosophy, and especially of his logos-doctrine.

The principle
of opposed
halves.

He has a whole page on the idea that God's ends are in his beginnings, and are opposites, and says, "Moses is a witness of this." *On Who is Heir of Divine Things, ch. 24.*

He says, "Whatever is consolidated has been bound by God's Word; for this is a glue and chain." * * * "The creating Father has given to his most ancient Word to stand on the confines of both worlds. * * * And the Word is a suppliant to God for mortals. * * * And the Word says I stood like a hostage to the Creator and to you." *On Who is Heir of Divine Things, chs. 38 and 42.*

"The Word of God taught us to arrange all things so as to produce an exact opposition: for a thing is made of two opposites. * * * Is not this what Heraclitus, that great philosopher of the Greeks, put forth as the leading principle of his whole philosophy? It is in reality an ancient discovery of Moses, that everything has its opposite." *On Who is Heir of Divine Things, ch. 43.*

"The High Priest's dress is a symbol of the kosmos. * * * The breastplate is divided according to the Divine Word; wherefore they attached to it the Lógiōn * * * an emblem of that Word which holds together and regulates the universe. It was indispensable that the man consecrated to the Father of the world should have as a Paraklete his (God's) Son, to procure forgiveness of sins." *On The Life of Moses, Book III, chs. 12, 13, 14.*

"In the kosmos the High Priest is the Divine Word, God's Firstborn Son." *On Dreams Being Sent From God, ch. 37.*

"The Priest is on the borders between the divine and human natures, to propitiate God by a medium." *On Monarchy, ch. 12.*

"It is worth while to pray that the High Priest, Conscience, may live in the soul, as at once a judge and a conviction." *On Fugitives, ch. 22.*

"I admire him who says God will provide himself a lamb for a burnt offering. * * * And a ram was found caught by the horns: that is to say, the Word was found silent, * * * therefore God will provide for himself; He to whom all things are known; He who illuminates the universe by Himself, the most brilliant of lights." *On Fugitives, ch. 24.*

Referring to *Leviticus vi, 1 to 6*, where a statute is made for a man self-convicted of undetected sin, he says, "Let him go into the sanctuary, * * * taking with him an irreproachable Paraklete, that conviction of the soul which has delivered him from his calamity." *On Animals Fit For Sacrifice, ch. 11.*

In all this, there came up into the light a philosophy of cheer, and a gospel of hope. The ideas blazed out, that Man is God's child, God's Spirit is in men, Man is saved by the Creator, sin is balanced by grace, there is a Mediator who is God, and redemption began before creation.

Having formed this philosophy, many Jews next inferred that it had always been in their Scriptures, and that these were largely allegorical.

Then they established a custom of writing the doctrinal system in allegories; and they constructed for it special words, phrases, symbols and figures. The mode of receiving revelations was figured as trances, dreams and visions. The first sinners, who were said to be angels, were figured as fallen stars, or as fierce beasts. Wicked men, and kinds of sin were figured as beasts, or parts of beasts, or as notorious sinners like Cain and Balaam. The abodes of God and blessed souls were figured as palaces, or

Allegories,
Symbols.

as a Paradise (Persian name for a wooded park). The place of punishment of angels and wicked men was figured as the crater of a volcano.

Among the figures and symbols used in the apocalyptic system was the use of numbers as symbols.

This started in *Gen. I*, with the unity of God, and a sevenfold division of his works.

The Jews saw the unit and the seven as symbols of God's perfection. Six was a symbol of certain kinds of inferior completeness. Ten was made a symbol of completeness in things that had a beginning. Six was associated with things of time, as one and seven were with eternity. Ten was a more abstract idea, and its multiples were figures of indefinite greatness.

In the apocalyptic system, one and seven stood for God, his glory, his perfections, his duration or time (*aiōn*). The identity of one and seven

was a symbol that God's ends were complete in his beginnings. To us it might seem that there was no place possible for the half of seven; but, in fact, half-seven became the most prominent and significant symbol in the system. Half the Unit was an impossible idea; but half-seven was normally the symbol of the middle of God's acts, or purposes, or self-revelations, or his works.

When the doctrine was formulated that The Word of God is the Divider and the Bond of all things, the half-seven became naturally the symbol of the position or the presence of the Word of God. This primarily was a purely metaphysical conception of the relation of The Word of God to God's acts and purposes. It became a symbol

The half-seven as God's Word.

The half-seven as God's Word.

of The Word of God himself, as the Divider and Bond, and of the presence of The Word in the midst of God's acts, purposes and works. It was a symbol of a relation and a person, rather than of time, but it might symbolize a part of eternity, or a part of time, or a separation between eternity and time.

A few quotations from Philo will confirm and illustrate these statements.

"One is before ten in virtue; for it is the element of all things. * * * Seven is before seventy, and seventy is inferior to seven, and contains the principle of generation." *Questions and Solutions, I, 77.*

"The Unit, being one and single and pure, begot the number seven, which has no mother, but is born of itself alone." *Who is Heir of Divine Things, ch. 49.*

"The only thing that neither moves nor is moved is the Most Ancient Ruler and Lord of the universe, of whom the number seven may properly be called a likeness. * * * In heaven the definition (*logos*) of the number seven began. * * * It is called the perfecting number, because by it everything is completed." *On The Creation of The World, chs. 33, 34, 40.*

"The number six is bisected equally, in order to display the character of eternity and time. For thus God allotted three days to eternity, the sun being an imitation of *aiôn*, and time and *aiôn* being two primary powers of the Living God, * * * they being divided by the Dividing Word. * * * The sacred lampstand (candlestick), in many accounts, has been believed to be so fashioned because the number six is divided into two triads by The Word, making the seventh and placed in the midst of them." *Who is Heir of Divine Things, 34 and 44.*

In the apocalyptic system, the core of all was the doctrines that God's ends were perfected in his beginnings, and will result in the happiness of mankind; and that God's Word is the revealed God, and agent of all good.

On these simple, but tremendous, elements or principles arose a ramified system of doctrine, in which, on one side, was the Word of God, the Center of all things, in his many characters (see page 145), and on the other side was man saved. This involved grace and atonement by the Word of God, the Son of Man, and Mediator; and also on the human side obedience, righteousness, love, service and praise; or, in the case of sinners, it involved repentance* and reformation. It would be hard to say whether the apocalyptical system was chiefly principles of the Divine Nature and acts, or of human duties, righteous living, and eternal hopes.

Conceived in such a spirit, founded on such principles, constructed by such methods, and shaped in such set phrases and formulas, the apocalyptical system became commonly known and widely accepted essentially in the following form. For our convenience it can be condensed in fourteen items.

The Apoc-
lyptical
system
scheduled.

First. The Creator is the perfect personal God. He is Unity and indescribable. His ends are in his beginnings.

Second. God's activity and revelation are his Word, who is The Beginning, Son of God, Archetypal Man, Divider, Bond, Paraklete (Advocate), and Lamb slain before creation.

Third. There is (or was) decreed a kingdom of The God of heaven, in which will be penitence, and righteousness.

*Few matters are more prominent in Philo's books than the demand for repentance.

Fourth. Angels sinned and caused men to sin. They are figured as fallen stars, fierce beasts, and trees.

Fifth. Wicked men rage against God's kingdom. Their symbols are beasts, or parts of beasts, which, in the allegories, are made significant of the number of kinds of sins or sinful faculties.

Sixth. False religions and philosophies lead to the worst wickedness. They are symbolized by parts of beasts, or named False Prophets, and symbolized by Cain and Balaam.

Seventh. "The Dividing Word," divided, or will divide, time into two parts, two half-sevens. One will be conflict and service, the other will be victory and reward. He will be the revealed "Advocate," "The Anointed," "The Son of Man," "The Light," "The Chosen One," "The Just One," "The High Priest," "Lamb," and "Testifier."

Eighth. Human souls live after the earthly death. The wicked are in confinement. The righteous are near God, happy in him, and praying for the overthrow of the wicked. This is "The Millennium."

Ninth. The kingdom is extended by fidelity and testimony.

Tenth. The kingdom is to include all races.

Eleventh. Sin and trouble will continue on earth until the end of time.

Twelfth. The Son of Man will come again for a day of general judgment. He will be The Judge.

Thirteenth. The wicked will be punished forever.

Fourteenth. The righteous will be happy forever.

The apocalyptic system is exhibited to us fully only in one book that is not in the Bible. This is called The Book of *Enoch*. Even this one book was lost to the world until the year 1773, when four copies in the Ethiopic language were brought from Abyssinia to Europe and translated. And yet it is a book that honors God, is pure in spirit, lofty in tone, noble in diction, grand in its conceptions, and profound and exalted in its philosophy.

The book of
Enoch.

This book was rejected and forgotten; nevertheless it was honored, approved and quoted by Jesus and the Apostles. If all the repetitions in the New Testament, of the words, figures and phrases from Enoch are counted, the number will be in the hundreds. More than forty of the most remarkable words, figures and phrases of The Revelation appeared previously in Enoch.

Why was it ignored by Christians? Apparently because the Greek and Roman elements in the churches became dominant, had no sympathy with, or appreciation of, the Hebraic modes of thought and feeling, adopted a gross and materialistic idea of the divine mode of revelation, and lost sight of the history of the germination and evolution of the system.

It is composed in seven sections, each of which, in allegories, under the name of visions, displays the ideas of the apocalyptic system. It finds suggestions, figures and words in *Genesis iv to ix*, and makes Adam, Enoch, Noah and Methuselah its speakers.

It is believed to have been written between 160 and 150 B. C., because in one section it makes Hebrew and Syrian history, up to the date of Antiochus Epiphanes,

a figurative description of the war of sin and righteousness. Essentially it is the last half of the book of Daniel very much enlarged; or rather, Daniel is like Enoch abridged.

To illustrate the character of the book of Enoch, the most striking part of what he calls "The Second Parable" (allegory), in his third section is here presented:

"I saw one who had a head of days, and his head was white like wool. And with him was a second whose countenance was like the appearance of a man. * * * And an angel said to me, this is the Son of Man, who has justice * * * and all the treasures of secrecy he reveals." *Ch. 46.*

"And I saw the *Head of Days* as he sat upon the *throne of his glory* and the *books of the living* were opened before him." *Ch. 47.*

"And that *Son of Man* was called *near* (*parákletos*) the Lord of the spirits, and *his name* before the *Head of days*. And before the sun and the zodiac were created, before the stars of heaven were made, his name was called before the Lord of the spirits. * * * He will be the *Light* of the nations. * * * For this purpose he was chosen and hidden before him before the world was created. * * * And on the day of their (sinners') trouble * * * there will be none to lift them, because they denied the Lord of the spirits and his ANOINTED." *Ch. 48.*

"And on the day of trouble, evil will gather over the sinners, but the *Just Ones* will overcome through the name of the Lord of Spirits." * * * *Ch. 50.*

"And in those days the earth will return what is entrusted to it, and *Sheol* will return that entrusted to it, and *hell* will return what it owes. And he will choose the *Just Ones* and *Saints* from among them; for the day of their salvation is come. And the *Chosen One* in those days will sit upon *his throne*, and all the secrets of wisdom will proceed from *his mouth*. * * * Their faces will shine in gladness, because the *Chosen One* has arisen (or been lifted up) in those days, and the earth will rejoice, and the *Just Ones* will live thereon, and the *Chosen Ones* will walk thereon." *Ch. 51.*

After this view of the apocalyptical system, the question remains, Was it a product of inspiration from God, and so, in some degree, a revelation? Of the system as a product of logic, this question cannot *prima facie* be answered, until a satisfactory definition of the nature of inspiration is attained. But it was not a product of logic alone. Its makers saw it as an illumination of the oldest, and, as they believed, well certified revelations in their Scriptures. They saw it like threads of light throughout their Bible. It came to them on scores and hundreds of lines of statement or suggestion in the revered books. It was the product of the life, that we call spiritual, in reverent souls enlightened by whatever the wise and elevating influence in human spirits is.

Next it must be recognized that the apocalyptical system, its principles, its sequence of ideas, its symbols, and its peculiar words and phrases, are brought into the canonical Scriptures in the book called *Daniel*, the book which practically exercises more influence on the hopes of mankind for immortal life and bliss, and for confirmation of the Messiah's mission, and for the formation of diverse sects, than all the rest of The Old Testament.

The book of *Daniel* has always been regarded as the most definite of the biblical prophecies of the kingdom of God on earth, and of the advent of a Messiah, and the eternal life, with its rewards and punishments. Here, so far as the Bible shows, originated the names "Kingdom of Heaven," "Son of Man," "Advocate," and "The Anointed One" (Messiah, Christos). Jesus directly

Was the
Apocalyptical
system
inspired?

The book
of Daniel.

referred to it and approved it, in answering the critical inquiry about his own return. It is largely copied by The Apocalypse of St. John, and these two books have had enormous influence on the formation of Christian doctrine, the encouragement of Christian hopes, and the constitution of distinct sects. We therefore must here survey the character of the book of *Daniel*, and the nature of its inspiration as a revelation.

Many men of the most eminent piety, scholarship and conservatism, believe that *Daniel* was written, by an unknown author, between 160 and 150 B. C., and that it is wholly a series of allegories, or parables. It is a newer book than *Enoch*, and epitomizes parts of it.

The first parable is *chapters I and II*. It sets up an imaginary Daniel for a type of the Son of Man as a revealer of secrets. The king's dream is imaginary, and exhibits in figures the whole apocalyptic system.

The second parable is *chapter III*. It exhibits sin and irreligion as an image erected by idolaters. The half-seven is represented by three men and the "Son of the Gods" in a furnace. The restored men, and the king's proclamation symbolise many of the apocalyptic ideas.

The third parable is *chapter IV*. It exhibits Daniel as revealer of secrets. Strong and idolatrous sin is first a tree, which is a common idea in apocalyptic books. Then it is exhibited as becoming beastly. This is an apocalyptic principle, and the important word Watchers, in verses 17 and 23, is taken from *Enoch*. The last part of the chapter exhibits the last part of the apocalyptic system.

The fourth parable is *chapter V*. It exhibits both gross and idolatrous sin as arrayed to dishonor God. Daniel is again the revealer of secrets. The half-seven is introduced as four words *mene, mene, tekel, peres*, which mean a portion, a portion, a part, and a half. Dean Farrar has suggested that they may mean, "A mina (a Greek coin), a mina, a shekel, and a half." The apocalyptic ideas are all here represented, but the historical truth of the chapter is denied in many features by scholars. There never was a Darius the Mede, but his imaginary sixty-two years may have the same symbolism that the same number has in *ix, 25, 26*.

The fifth parable is *chapter VI*. It exhibits gross and idolatrous sin arrayed against God. The unchangeable decree of a Medo-Persian King meets the eternal decree of God. The forces of sin are again symbolized as lions. The last part of the chapter is the last half of the apocalyptic ideas.

The sixth parable is *chapter VII*. It exhibits gross sin as three beasts which become four. One has seven heads and ten horns. According to the methods of Philo and others these beasts, and their parts, are symbols of kinds of sin and of the faculties of men that can sin. Philo makes many divisions of these into threes and fours. His seven is made up of the five senses with speech and sexuality (see page 247). His ten sins are those of the ten commandments. The biblical division of the faculties that can honor or dishonor God, is mind, soul and might, as a triad, and mind, intellect, soul and might, as four.

"The little horn," that uproots three, is a faculty that perverts three others. It sins by its mouth and

its doctrines. St. John, in copying Daniel calls it "The False Prophet," of which idea Balaam is a symbol. If these figures were in Philo's books, the little horn would be *logismós*, the reason that is immortal, and which normally is the seat of virtue but may go astray.

Verses 9 to 14 are an epitome of that part of *Enoch* which is quoted on pages 153, 154. The last part of the chapter presents the last half of the apocalyptical system. The words "Time, times and half a time" are a half-seven, and symbolize the presence of The Son of Man, and his toleration of sin for only a prepared end.

The seventh parable is *chapter VIII*. It exhibits both gross and intellectual sin, in figures as the history of Syria to the time of Antiochus Epiphanes, and as symbolical beasts. In verse 17 there is a kind of double symbol of The Son of Man. Daniel is there as typical Son of Man and receiver of secrets, and an Angel is there as a revealer. In verses 12 and 13 the "Continual victim" is a suggestion of The Paraklete: and in verse 14, the "Unto evening-morning 2300," is a symbol of seven divided into two halves. "Evening-morning" is as strange in Hebrew as in English. It suggests looking at a line of 2300 days from its two ends. Such a line would be written in those times by seven letters representing $500+500+100+100+100+500+500$. The two views, in meeting, would divide the lines at the middle letter or number.

The eighth parable is *chapter IX*. It exhibits all the apocalyptical ideas and many of the figures of the system. In verse 2, it suggests the symbolism of eternity, in the number seventy. Then Daniel is made

a type of The Paraklete intercessor. He utters a prayer which is much like one in a similar position in *Enoch*. Verse 21 makes the same double symbol that is in *viii*, 17, and the Angel-man Gabriel, the Revealer of secrets, mentions both "The Beginning," and the time of offering the Paraklete lamb.

The figures in this chapter are the common symbols (see page 149), like Philo's. Seventy sevens is the entire scope of eternity, including time. One seven (or week) is time as related to the world and to The Word of God. The half-week, in verse 27, is the half-seven as the symbol of Messiah's presence. It symbolizes not his birth as a man, but his being "The Lamb slain before the creation of the world." In verse 26, the Syriac version says "He shall be killed," instead of "Shall be cut off." In verse 27, "He shall cause the sacrifices to cease," is another reference to the Paraklete Lamb.

In verses 25 and 26, seven weeks are a symbol of the eternity in eternity, during which the idea of a creation is conceived as inchoate: and sixty-two sevens (weeks) are the remainder of eternity, in which God is conceived as not having even thought of creating. The whole is a metaphysical figure of Infinite God creating a finite world and time.

The ninth parable is *chapters X, XI, and XII*. This also uses Syrian history for symbols of the war of sin and righteousness. Again Daniel and the angel are the double symbol of The Revealer of secrets. Again, in *x*, 12, the beginning in eternity is suggested, and also the beginning as an intercession.

Chapter XII is an epitome of *Enoch's* last chapters,

and is explicable by that. The figures in this chapter are symbols of eternal time and the half-seven. In verse 7, "A time, times and a half-time" are a half-seven. Opinions may differ as to which half of time is declared; but probably most persons will agree that here it means the whole time of earthly duration till the judgment. In verse 11, the twelve hundred and ninety days are a half-seven, being three and a half years, or forty-two months of thirty days each, with the intercallary month, which was customarily added once in five years.

In verse 12, the 1335 days added to the 1290 make 2625 days, which are seventy more than seven years of 365 days. The common Hebrew phrase for the utmost idea of future duration was *'olam* and *ad*, or "Ever and still." *Olam* is symbolized by seven. *Ad* is symbolized by seven multiplied by the best of imperfect numbers, ten. (See page 149.)

We have now surveyed, as much as may be best here, the product of the best Hebrew philosophical, logical, scriptural and spiritual thought.

We have found it complete in a system of ideas which, except as to the person of Jesus, is essentially the Christian, and the best modern system. We have found this system with its words, phrases, and symbolisms, brought into the canonical Scriptures.

Summary on
inspiration.

But was this system truth? And was it a revelation by inspiration? At least this much may be said: It is the most logical, coherent, and philosophical system of doctrine, and the most reasonable and most harmonious with all that is best, pure, and beneficent,

that has ever been devised. If, as we may well be glad to believe, a rational and psychical evolution of moral knowledge, and divine spiritual action, runs parallel with the development of scientific and logical thought, and with the operation of the Creator in Nature, the Jewish system may at least be welcomed, applauded and cherished.

It could never have been developed by Greek, Roman or Gothic minds. No mind but the Hebrew and its followers has received the idea of a personal Creator of matter, or sought to develop what is contained in that idea. It could not have been developed without the other primal doctrine of human likeness to God, and human reception of light, life and help from the Divine Spirit. Not until these had declared the nature of men as children of God, having intellect and spirit, with consciousness, conscience and conviction, could any rational or spiritual psychology be possible. And these were not possible until there were souls developed in spiritual habits, quickened in spiritual conceptions, tastes, and sentiments, living in spiritual communion with the Spirit of God, and devoted to personal love and service of The Creator.

The Old Testament compels the recognition that revelation, or discovery, of spiritual truth is not alone a great illumination of selected persons, but also proceeds by the enlightenment, instruction, training, and discipline, of churches, groups, and schools of men.

It is, however, equally true that John's doctrine is the apocalyptic system, which has been exhibited in preceding pages. The following abridged comparison will show this identity.

The Apocalyptic System.

1. The beginning is in God in eternity.
2. "The Anointed One," "Son of Man," and "Son of God," is the Paraklete Lamb before creation.
3. The kingdom of the God of Heaven will be a kingdom of the righteous and the penitent.
4. Seductive spirits were figured as serpents and beasts.
5. Violent wicked men are figured as beasts, and bad trees.
6. False religion is like beasts, or parts of beasts.
7. "The Anointed One," The Dividing Word, will be the revealed "Advocate," the "Revealer of Secrets," and Son of God.
8. The righteous live forever with God.
9. The kingdom is extended by fidelity and testimony.
10. The kingdom will include all races.
11. Sin and tribulation will continue till the judgment.
12. The Messiah will come again for judgment.

John.

The Creator and Father was preached.

John proclaimed Jesus "Son of God," and the "Lamb of God."

John proclaimed "The Kingdom of Heaven," and summoned its subjects to repentance.

John compared the parents of sinners to vipers.

Wicked men are "Offspring of vipers," and trees that are to be cut down.

Hypocrites and bad Jews are "Offspring of vipers."

John proclaimed Jesus the "Anointed One," and "The Son of God," and "The great Witness."

John said "He will gather the wheat into his granary."

John said much about witnessing.

John said "All flesh shall see God's salvation." "God can raise children of Abraham from stones."

John implies this, but does not emphasize it.

John said "He will cleanse his threshing floor." "The Father hath given all things into his hand."

- | | |
|--|---|
| 13. The wicked will be punished forever. | Unfruitful trees will be felled.
Chaff will be burned. |
| 14. The righteous will be happy forever. | John called Jesus the Bridegroom. He said "He that believeth on the Son hath eternal life." |

The apocalyptic system seemed now to have reached its limits, unless it should be reinforced by new confirmations of its divine origin in the canonical Scriptures, and new assurances that it was a revelation from God.

If there had been no Jesus of Nazareth, John the Baptist might have been "A reed shaken by the wind," leaving the system of ideas confused in its uncertainties of the time, the personal agencies, and the means, of instituting the "kingdom of Heaven" (or God), as a success in the reign of righteousness.

But John marks a new epoch. The theories entered into a new era, and rose with a world-lifting power, when The Baptist said, "I saw, and bore witness, that this is The Son of God." Now the theory became a life, the dogma became a force, and the ideas became persons and vitalities. John became the most honored of the prophets; but, even so, was less than the souls that should see the King come to his kingdom, or should receive from above the messages and influence of The Paraklete.

The survey of the *spiritual nature* of God and man, and of the *modes* of their intercommunication, as exhibited in both the Old and the New Testaments, belongs and is made in preceding and following pages. (See Index, *Spirit*, and *Inspiration*.) Here we can allow ourselves space only for a survey of the general character of the *system of truth* which the New Testament affirms, and its theory of the *sources* and *assurances* of that system.

In preceding pages, it has been shown that the Jews had fully formulated a complete system of doctrines, with a peculiar set of names, words, phrases, and figurative symbols, which was elaborated in the book of *Enoch*, was brought into the Bible in the book of *Daniel*, and was the system of doctrines and phrases preached by The Baptist, except as he supplemented it by declaring Jesus of Nazareth to be the "Word and Son of God," and "The Anointed One," and "The Lamb of God," in that system.

It may now be affirmed, and is easily proven, that the New Testament approves, quotes, adopts, and exalts that more ancient apocalyptical system; and, in so doing, honors and commends its sources and modes of formation, as authentic revelations from God, and true inspiration of human spirits.

Jesus, and the Evangelists and Apostles, not only made no pretension that the body of the New Testament was new doctrine, but they, in simple and natural methods, indicated that their doctrine was the already approved revelation, carried on to its legitimate and normal finish by the presence and teachings of The Word Son of God and The Spirit of God, in the world, and in spirits, and among men, and in the church of Christ.

Naturally we turn first to the teachings and words of Jesus himself. And we see him honoring and teaching the apocalyptical system, with all its words and phrases. First, the position which Jesus assumed before the world, and all its names and titles, are out of that apocalyptical system, in which they are the chief constructive elements. The names "Word of God," "Son of God," "The Anointed," (*Messiah, Christ*), "The Light," and "The Son of Man," are names that originated in the apocalyptical system.

For example, of himself as Son of Man, Jesus says: "He shall send out his angels" (*Matt. xiii, 41*); "shall come in the glory of his Father" (*Matt. xvi, 27*); "shall sit in the throne of his glory" (*Matt. xix, 28*); "shall sit at the right hand of power" (*Matt. xxvi, 64*); "to whom all judgment is committed" (*John v, 22-27*); and all of these, and more, are old features of the book of *Enoch*.

Two discourses of Jesus contain and proclaim the apocalyptical system, not only in its essential features, but in its normal sequence of ideas, and with very many of its phrases and symbolisms. These two discourses are *Matt. xiii* and *Matt. xxiv, xxv*. The first of these is the rhetorical masterpiece in seven parables, each of which is about "The kingdom of heaven," and exhibits one or many features of the apocalyptical system. The parable of "The Tares," exhibits the whole system. The parable of "The Hidden Treasure" exhibits the Son of Man hidden before creation as the book of *Enoch* describes him (see page 153). The parable of "The Pearl Merchant" exhibits the Son of Man in his presence "In the midst of the week"

(*Dan. ix, 27*). The most of the discourse is an exhibition of the apocalyptical principles from the seventh to the eleventh (see page 151). The direct intention to approve the apocalyptical system is shown in verses 35 and 52. "I will utter things hidden from the foundation of the world," and "Every writer instructed as to the kingdom of heaven is like a householder who brings out of his treasury things new and old."

The second discourse is professedly and distinctly a reiteration of the apocalyptical system, and especially of the words of *Daniel*. If we select certain verses which have always been regarded as special prophecies by Jesus, these will be found to be old principles in the old system. For instance, *xxiv, 14* says, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come"; and *xxiv, 36*, says, "Of that day and hour knoweth no one (how to give a description), not even the angels of heaven, neither the Son, but the Father only"; and *xxiv, 34*, says, "This generation shall not pass away till all these things shall be fulfilled." These words are statements of the eleventh apocalyptical principle (see page 151) that "Sin and trouble will continue on earth until the end of time." *Verse 36* seems to mean that the time of the end is not susceptible of statement in terms of human time, and is not one time for all souls; and *verse 34* uses the word *generation* (*genea*) in its proper signification of kind of people (the wicked), but not for a set of people living at one time.

When a reader familiar with the apocalyptical system surveys the words of the Evangelists and Apostles, he finds them not only full of that system's ideas, but

also teeming with suggestions, and almost quotations, of the book of *Enoch*, which is mentioned and quoted by St. Jude, and is apparently referred to, if not quoted by Jesus.

	Compare	Jude 6,	with	Enoch vi, vii, xii, etc.
"	"	12,	"	" lxxxix, 56, 74; xc, 25.
"	"	13,	"	" xviii, 13, 15; xxi, 4, 6, 10.
"	"	14,	"	" i, 9.
Matt	xiii,	41,	suggests	Enoch c, 4.
"	xix,	28,	"	" li, 3; lxix, 26, 27; lxi, 8.
"	xviii,	10,	"	" c, 5; (see Luke xii, 8; xv, 10).
"	xxiv,	31,	"	" l, li, etc.
"	xxiv,	22,	"	" lxxx, 2.
"	xxiv,	35,	"	" xci, 16.
"	xxviii,	18,	"	" li, 1; lxi, 5; lxix, 27. (See John v, 22, 27).
Luke	x,	20,	"	" civ, 1.
"	xiv,	14,	"	" lxii, 15.
Mark	iii,	29,	"	" xxviii, 10; cviii, 6.
John	v,	22, 27,	"	" lxix, 27.
"	xiv,	8,	"	" xlv, 5, 6.

Enoch is also suggested, if not referred to, by John the Baptist,* St. Peter,† St. Paul,‡ St. John,|| and others. If all the repetitions in the New Testament of the peculiar words and phrases of *Enoch* are counted, the number will be found very large. E. G. The names "Chosen One," "The Most High," "The Just (or Righteous) One," "The Chosen Ones," "The Righteous Ones," are words of *Enoch*, but not common elsewhere in sacred literature. More than forty of the most peculiar ideas and phrases of St. John's *Apocalypse* are features of the book of *Enoch*. All the

* Matt. iii, 10, suggests *Enoch* xci, 8, 11.

Matt. iii, 12, suggests *Enoch* x, 6, 14; viii, 15.

† Acts iii, 14, suggests *Enoch* xcvi, 6, etc.

‡ Acts xx, 29, 30, suggests *Enoch* lxxxix, 65; xc, 13, 17, 22.

Acts xvii, 31, suggests *Enoch* xlvi, 3, etc.

|| John i, 5, and viii, 12, suggests *Enoch* xli, 8; l, 1; lviii, 6, etc.

discourse of John the Baptist in *John iii, 27 to 36* is the apocalyptical system and phrases centred on Jesus.

All the following quotations of the New Testament are ideas of the apocalyptical system or of Philo, and are primarily ideas of things before creation, and are largely in the words of the Jewish writers; but they are applied to Jesus.

“In the beginning was The Word, and The Word was in relations with § The God,** and The Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that hath been made. In him was life; and the life was the light of men. * * * There was the true light which lighteth every man, coming into the world. He was in the world, and the world was made by him. * * * He came unto his own * * * to as many as received him, to them gave he the right to become children of God. * * * And The Word became flesh and dwelt among us, and we beheld his glory, glory as of an only one* from the Father, full of grace and truth. * * * No man hath seen God at

§ The Greek which we translate “*In relations with,*” is *pros* followed by the accusative case. It means much more than *with*. *Pros ti* is the technical Greek term for the category *relation*. Philo says “There are three kinds of Life. The first is in relation with (*pros*) God, the second is *pros* creation, and the third is intermediate and mixed. * * * Moses brings forward as best the life that is *pros God*.” *On The Heir of Divine Things, ch. 9.*

** Philo, in the essay *On Dreams Being Sent From God, ch. 30*, makes the same distinction between “The God,” (“The One God,”) and “The Word” who was “God.”

* The Greek word used here *monogenés* implies nothing of *begetting*. See *Timaios Locrus*, who says “The universe is *monogenés* (*only becoming*), but is ungenerated (*agennetos*).” See also the end of Plato’s *Timaios*.

any time. The Only Son, who is in the bosom of the Father, he hath declared him." *John i, 1 to 18.*

"God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his (or a) Son, through whom also he made the worlds (*aiones*), who being the effulgence (*apaugasma*) of his glory, and the very image (*charaktër*) of his substance (*hypostasis*), and upholding all things by the word of his power (or his powerful Word), when he had made purification of sins, sat down on the right hand of the Majesty on high, having become so much better than the angels, as he hath inherited a more excellent name than they." *Heb. i, 1 to 4.*

And so the writer continues through seven chapters, the application to Christ of the old ideas being gradually increased. More than sixty words and phrases of apocalyptic literature are used.

"Ye were redeemed * * * with precious blood, as of a lamb without blemish and without spot, an Anointed One's, foreknown before the foundation of the world, but manifested at the end of the time for your sake." *I. Pet. i, 18 to 20.*

"If God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment. * * *"
II. Pet. ii, 4.

"They wilfully forget that there were heavens from of old, and an earth consisting (*sunestosa, holding together*) out of water, and amidst water, by The Word of God * * * but the heavens that now are, and the earth, by the same Word, have been stored up for fire, being reserved against the Day of Judgment and de-

struction of ungodly men. * * * What manner of persons ought ye to be in holy living and godliness, looking for and earnestly desiring the coming of the Day of God, by reason of which the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens." *II. Pet. iii, 5 to 13.*

Indeed both of the Epistles of St. Peter are crowded with ideas and phrases of the apocalyptical system, and which refer to the Personal Creator, the eternal purposes, the Lamb slain before creation, the kingdom, the Anointed One, the conflicts, the immortal life, the judgment, the rewards, and the punishments. And in these are many sentences which seem to be direct references to the book of *Enoch*. E. G. "Which things angels desire to look into," (*I. i, 12*) is like *Enoch lxix, 14, etc.* "And this (wicked angel) said to the holy Michael, that he should show them the secret name."

"In which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the long suffering of God waited in the days of Noah," etc. (*I. Pet. iii, 19*), is something elaborated in *Enoch*.*

A very large number of sentences in St. Paul's Epistles must be understood as primarily references to the old apocalyptical system, and secondarily as adjustments of these to Jesus and to Christianity. *The Epistle To The Ephesians* has more than fifty words and phrases of the apocalyptical literature, and has, in clear connection, the fourteen principles, although it does not use any of the symbolical figures. *The First Epistle To The Thessalonians (iv, 13 to v, 11)* has the

* See *Enoch x, 12; xii, 4; xv, 2; xvi; xviii, 13, 15; xxi, 10.*

same schedule of ideas as *Daniel*. The first chapter of *The Epistle To The Colossians* in ideas and phrases is the apocalyptical system applied to Jesus, as "Son of God," "Firstborn of all creation," "Image of Invisible God," "Creator," "Bond of all things," "The Head," "The Beginning," and "The Mystery of God."

Finally, in surveying the New Testament's theory of inspiration, and its body of revelation, we come to St. John's the book called *The Apocalypse* or *The Revelation*. This book has exercised an immeasurable influence on Christianity. It has been regarded as the chief revelation of the character of the invisible world, and the chief prophecy of events purposed by God. More than all other books, it has created the Christian conceptions of heaven and hell, and of another advent, or presence, of Christ. More than all other books it has divided Christians into peculiar sects. More than all other books it has been regarded as descriptive of the actual facts of God, and heaven, and the spirits. And yet, all scholars are substantially agreed that it is a book of profound mystery, for which no satisfactory key or solution has ever been found.

In all this mysteriousness, *The Apocalypse*, more than all other books, gives us occasion to note how slight misconceptions, trivial prejudices, and neglect of opportunities, may obscure or veil the grandest truth, and affect for ages the history of mankind. The Christian world scorned and buried the Jewish literature. That was a fearful crime. It assumed that *The Revelation* stood apart and solitary, as St. John's revelation of divine truths. That was a fearful

blunder, for the book professes to be Jesus' Apocalypse, or revelation, of the divine truths.

The Apocalypse is the masterpiece of theology, and of revelation, and of composition. It is the most artistic of all compositions. It is the book that, for perfect rhetoric, for superhuman conceptions, and for skilful construction, stands unique, in exalted grandeur, and that, for mysteriousness blended with an assurance of truthfulness and wisdom, has no like.

And yet, in a sense, it is a simple book; for the keys to its construction and meaning lie at hand, and are largely in the book itself.

The Apocalypse contains, in its second and third chapters, a plain guide to its plan of structure, although the author probably neither designed it for such, nor supposed that a key was necessary. These two chapters are seven letters to seven so-called "Churches." In substance, each of them is made up of ideas, phrases, or figures, drawn from some other part of the book; and so each one serves to give a new turn, color, or application, to a certain part of the book; and each one serves as a section-marker, indicating that the part of the book to which it corresponds is a distinct section.

The seven letters are a key.

With this clue, it becomes evident that *the body of the book is made of seven sections, to which the seven letters correspond in reverse order.* Each of the letters also contains ideas and phrases out of the first chapter; and that chapter is made up of conceptions and figures out of the old apocalyptic literature and system. With this light, it becomes evident that the seven sections are identical in general character, and that each one is a statement of the old apocalyptic system.

The Apocalypse is, with these lights, found to be a seven-fold repetition of the apocalyptic system. Without some small parts at the end, and the first three chapters, it would not differ essentially from *Daniel* and *Enoch*, and books of Philo; but these few verses and the three chapters convert the whole to a Christian book and a glorification of Jesus.

The Apocalypse is a thoughtfully planned, and carefully constructed book. Its rhetoric is new, chaste, beautiful, and above all criticism. By the seven-fold repetition, the author has been able to vary the prominence and emphasis of different principles of the apocalyptic system, and to throw different lights and colors on the relation of Jesus to that system. The first three chapters and the closing verses are in fact the supreme elements of the book as Christian. The rest is, chiefly, rhetorical and imaginative drapery of a familiar Jewish philosophical theology; the pretension of visions and voices being, like the whole book, allegorical, and the pretension of prophetic forecasts being caused chiefly by the fact that the author has set the point of view, for himself and the readers, back in the eternity before creation.

About forty of the most remarkable phrases and figures had already been familiar in the book of *Enoch*.

These are as follows: The Judgment, *Enoch i, 9; x, 12*. Lions and horses from the east, *Rev. ix, 14; Enoch lvi, 5*. The blood of The Paraklete, *Rev. v, 9; xii, 11; Enoch xlvi, 4; xlviii, 3*. The abyss, *Rev. ix, 11; Enoch xviii, 11, etc.* The title "King of Kings," *Rev. xix, 16; Enoch lxiii, 2, 7; lxxxiv, 2*. The Son of Man on God's throne, *Rev. iii, 21; vii, 15, 17; Enoch lv, 4; lxi, 8; lxii, 2, 5*. Denying Messiah's name, *Rev. iii, 8; xi, 18; Enoch xlvi, 10*. The prayers of the dead for justice, *Rev. vi, 9, etc.; Enoch xi, etc.* The sword before the face of the Son of Man, *Rev. ii, 13; xix, 15; Enoch, lxii, 2; lxiii, 11*. The secret name, *Rev. ii, 17; iii, 12; Enoch lxix, 14*. The name "First and

Last," *Rev. ii, 8, etc.; Enoch lx, 11*. Eating and dwelling with the Son of Man, *Rev. ii, 7; iii, 20; Enoch lxii, 8, 14; lxxi, 17*. Overcoming (conquering), *Rev. ii, 7, 11, 17, 26; iii, 5, 12, 21; Enoch l, 2*. A new heaven, *Rev. xxi, 1; Enoch xci, 16*. A volcanic hell, *Rev. xix, 20; Enoch x, 13; xc, 25, etc.* A cessation of darkness, *Rev. xxii, 5; Enoch lviii, 5*. The book of life, *Rev. iii, 5; xiii, 8, etc.; Enoch xlvi, 3; cviii, 15*. The Chosen Ones, *Rev. xvii, 14; Enoch xxxviii, 2, 4, etc.* Saints on thrones, *Rev. iii, 21; v, 10; Enoch cviii, 12*. The Son of Man's White hair, *Rev. i, 14; Enoch cvi, 2*. The Son of Man's flaming eyes, *Rev. i, 14; xix, 12; Enoch cvi, 2*. Prayers of the wicked to natural objects, *Rev. vi., 15; Enoch lxxx, 1*. Horse's breast deep in blood, *Rev. xiv, 20; Enoch c, 3*. Cherubim (see page 34), *Rev. iv, 7, 8; Enoch xiv, 11; xx, 7*. Angels gathering souls for the judgment, *Rev. xiv, 18; xix, 17; Enoch, c, 4*. The tree of life, *Rev. ii, 7; xxii, 2; Enoch xxv, 4, 5, 6*. Water of life, *Rev. xxii, 1; Enoch xvii, 4*. Paradise, *Rev. ii, 7; xxii, 2; Enoch xx, 7; lx, 23, etc.* Shame of rich sinners, *Rev. iii, 17; vi, 15; Enoch lxviii, 10*. The root, rod, or plant of God, *Rev. v, 5; xxii, 16; Enoch xciii, 10*. The moon changed, *Rev. vi, 12; Enoch lxxx, 4*. Sending out spirits, *Rev. vii, viii, xii, 7; Enoch often*. A star fallen, as an angel becoming a king of sin, *Rev. ix, 1, 11; Enoch xviii, 15; lxxxvi, 1, etc.* Angels in prison, *Rev. xix, 20; xx, 17; Enoch x, 13; xxii, 4, etc.* Sheol and Hell giving up the dead, *Rev. xx, 13; Enoch li, 1*. The Word of God, *Rev. i, 2; xix, 13; Enoch xiv, 14*. The serpent, *Rev. xii, 9; xx, 1; Enoch xx, 7*. The Lord God of the spirits, *Rev. xxii, 6; Enoch's Third Section*.

By the first three chapters, St. John, rhetorically and imaginatively, erects the figure of Jesus in the position and characters occupied by "The Word of God" in the old apocalyptic system. These chapters are St. John's declaration of the Christian faith. They are the expression of his adoration, his love, and his enthusiasm for his Lord.

We now make a very brief and condensed analysis of *The Apocalypse*.

Chapter i. First is made a declaration that the substance of the book is Jesus Christ's Apocalypse (*uncovering*) of great truths.

Verses 4 to 18 are a declaration that Jesus Christ is the Person of The Word of God who holds the central

place in the apocalyptic system. Almost every phrase by which Jesus is described is a common one in *Daniel*, *Enoch*, or Philo's books. The words *throne*, *witness*, *clouds*, *glory*, *mourn*, *book*, *mystery*, *Son of Man*, *white hair*, *flaming eyes*, *shining face*, *sword*, and *mouth*, are common in *Enoch*. The phrases "*First born*," He that loveth us (see page 170), Priest, Lord God, Father of the Word, "The Son of Man in the midst of the seven golden candlesticks," "The Living One," are common in Philo. The words "*The Anointed One*," *kingdom*, *book*, *dominion*, *clouds*, *tribes*, *Son of Man*, *white hair*, are features in *Daniel*.

In verse 10, St. John may be understood to say, "I was, in my spirit, in the sovereign (*kuriake*) day," meaning that in his spiritual conceptions he was occupied with the contemplation of the future Day of The Lord. Then he immediately begins an allegorical figure of Jesus, according to the apocalyptic system, as The Word of God, The Divider, The Revealer, The Beginning and End, The Bond, The Son of Man, The Judge, and He who (before creation) was dead.

The chapter closes with an allegorical figure, by which the sevenfold allegorical figures of the principles of the apocalyptic system, which St. John is about to exhibit, are represented as a sevenfold Word, personified in seven stars, which are seven lamps in seven lampstands, and are a figure of seven spirits of God, or angels. The reader must compare this with Philo's words on page 149.

In verse 9, St. John seems to say that he went to Patmos for the purpose of communion, in his spirit, with The Word of God, and truth as it is in Jesus.

Chapters ii, iii. The seven letters in these two

chapters are nominally addressed to the seven nearest cities in Asia Minor as churches. Nothing known as history indicates or confirms any special propriety in the addresses to the respective churches. On the contrary, the descriptive elements in the letters are features derived from the respective sections to which the letters correspond, and from apocalyptic elements in Chapter i. Consequently many are repeated from two to six times.

Each letter is nominally dictated *for*, not *to*, an angel (or spirit): each is a call to repentance and to a conquest; and each has a promise which is derived from the closing words of its correspondent section.

The seven letters are thus made to serve, not only as St. John's adaptation of the apocalyptic schedule to Jesus, but as an adaptation of the book to the souls of all men, exhorting them to the third and ninth apocalyptic principles (see page 150), viz., repentance, obedience, and conquest. All this, again, is common in the apocalyptic literature; repentance being a constant demand of Philo, and *conquer* being a common word in *Enoch*.

The First Section is Chapters iv to viii 1. First, in *Chapter iv* are allegorical figures of the first apocalyptic principle. The Creator is conceived as in the midst of symbols of his power and glory, physical, spiritual, and heavenly. Angels, cherubim, and elders worship him. The descriptions of the throne are much like those in *Daniel* and *Enoch*. The Spirit of God is figured as Seven Spirits (*iv, 5*) and these (*v, 6*) are the eyes of The Word, The Son of God.

Chapter iv closes by figures representing and sug-

gesting the apocalyptic conception that the will and decrees of God are from eternity.

Chapter v carries the view to the next principle of the apocalyptic system (see page 150). The eternal purposes of God are mysteries in a book, as in *Daniel*.

Then (*v*, 5 to 14), in rhetorical figures new and striking, yet not differing essentially in idea from those of *Enoch* and *Daniel*, the second principle of the apocalyptic system is introduced, viz., the Paraklete Lamb, slain before the foundation of the world; for to this principle, rather than to the crucifixion, verses 6, 9, and 12 must refer.

Chapters vi, vii, figure the decrees of God as seven sealed books. These are successively opened, but represent seven phases of divine purposes, and not seven successive events. The seven phases represented by the seals are the apocalyptic ideas from the eighth to the fourteenth. The first four seals figure the forms of wickedness as beasts, which are horses and riders. The figures differ from *Daniel's*, but the ideas are the same.

Chapter vi, 9 to 11, exhibits the eighth apocalyptic principle (see page 151), figuring the deceased saints as near to God and his sanctuary, clothed in white and resting. The prayer of the saints for divine justice on sinners is a marked feature in *Enoch*. It was an idea derived in part from *Gen. iv, 10*, and "The voice of Abel's blood," of which Philo says much. The opening of the fourth seal had figured (*v, 8*) the introduction of death and the grave (*hades*). These phrases suggest here Cain, who, in subsequent sections, is made a symbol of that wickedness which is figured by the fourth seal and the fifth apocalyptic principle.

Chapter vi, 12 to 17, figures the ninth, tenth, and eleventh apocalyptic principles, the conflicts of sin and righteousness, continuing till the judgment, and the self-condemnation of the wicked, to whom The Paraklete Lamb is not a Saviour, but a condemnation.*

Chapter vii is an exhibition, in allegorical symbols, of the last three principles of the apocalyptic system, viz., the approach of the judgment day, the triumph of Christ's kingdom, and the bliss of the saved souls in heaven.

Chapter viii, 1, by the silence which followed the opening of the seventh seal, continues the allegorical conception of the consummation of the plan of God. It reminds of the Sabbath of the Creator, whose Word was silent after six creative speakings. It uses the number seven as the symbol of the end of time. The silence of the Word of God, like the quotation from Philo on page 147, seems to indicate that it had been made a prominent feature in the apocalyptic literature.

At *vii, 15* begin the promises which indicate the ending of the section, and which correspond to the last of the letters to the churches.

Rev. iii, 14 to 22.

Verse 14. Christ is The Amen (faithful one). He is The Beginning.

15, 16. Souls lukewarm are rejected.

17. Souls that think themselves rich, are poor and miserable.

Are advised to get white garments.

Rev. vii, 12. Angels call Christ "Amen."

vii, 18. He is "The Lamb," who is "The Word of God."

vi, 9, 10, 11; vii, 13, 11. Faithful saints are rewarded.

vi, 15, 16. Consciences are awakened. Mighty men are humbled, and want to be covered. The saints wear white.

*See quotations from Philo on p. 147.

18. Souls are advised to try to see.

19. "As many as I love I reprove and chasten."

19. Repentance enjoined.

20. "I stand at the door and knock." "I will come to him."

20. "I will sup with him, and he with me."

21. "I will give to him to sit with me on my throne, as I sat with my Father on his throne."

21. "I also conquered."

vi, 15. The wicked do not want to see The Lamb.

vi, 9, 11; vii, 14. The redeemed pass through tribulation.

vii, 14. The redeemed wash their robes in the blood of The Lamb.

vii, 15. "They serve him in his temple."

vii, 17. "The Lamb shall guide them."

vii, 16, 17. "The Lamb shall feed them."

vii, 15, 17 (v, 6, 13). The Lamb's throne is seen, and the redeemed are near it. "He that sitteth on the throne shall spread his tent over them."

v, 5. "The lion of Judah has conquered."

The Second Section is Chapters viii, 1 to xi.

Chapter viii reiterates, in new figures, the first few apocalyptic principles. It recommences with the view of The Creator in heaven, at the beginning of all things; but with the future history of the world fore-known and decreed. The seven angels who, as in *v, 6*, symbolise God's Spirit, are conceived as introducing seven views of seven phases of the divine facts and principles, by sounding seven trumpets. The first four trumpets introduce views of the enormity of sin and its effect. The consequent miseries are represented by figurative convulsions of Nature.

Chapter ix continues the series of principles. The Causer of wickedness is represented, as in *Enoch*, as a fallen star. As in *Enoch*, he has been shut up in an

abyss of fire. His work is figured as unimaginable beasts, combining the powers of horses, scorpions, locusts, lions, and men. He is an angel, and his name is *Abaddon*, a name which means both *abyss* and *destruction*, and is a common word in the Syriac New Testament and in *Enoch*.

The last half of the chapter repeats, in new figures, the fifth apocalyptic principle (see page 151), the war of sin and righteousness. The wickedness of men is figured in forms of violence; and the sixth principle (sins by speech) is symbolized by saying, "With their mouths do they hurt, casting out fire and brimstone." They lead men to worship of devils, and to idolatry and great wickedness.*

Chapter x figures the decreed purposes of God, as having come to a consummation. The sealing of the mystery (*verse 4*) is like *Enoch's* representation of it as a mystery, about which angels vainly inquired. A scriptural basis of this conception is *Ezek. ii, 10; iii, 1, 2, 3*.

The final principles of the apocalyptic system are figured in *Chapter xi*. The bliss and safety of the saints are figured as a temple and a city. The presence of Messiah is figured by forty-two months, and twelve hundred and sixty days, and three days and a half, which are three symbols of *half-seven*. (See page 148.)

The presence of The Word of God as a Witness is symbolized as two trees, which yet have mouths.

*Philo also figures wickedness as horses and riders. The horses are four passions, and the rider is the human mind. He derives it partly from *Gen. xlix, 17*, and *Ex. xv, 1*. He says they are thrown into a bottomless pit. *Allegories of The Sacred Laws, ii, 25*.

The Apostle has combined here many apocalyptic figures. He has brought two olive trees, which yet are lampstands from *Zechariah iv, 3, 11-14*. It may be what *Daniel ix, 27*, expresses in the phrases "In the midst of the week," and "Cause the oblation and sacrifice to cease."

The ideas that men are fighting against God, and that The Advocate Word stands in the midst, as Judge, Witness and Divider, rejected by man, but honored in heaven, and coming again at the Judgment, are what is vividly figured in verses 3 to 12.

Since *Zec. iv, 6* explains the lampstand-witness, by saying "Not by might, nor by power, but by my Spirit, saith The Lord of Hosts," and since St. John (*Rev. v, 6*) figures God's Spirit as Eyes of The Lamb, and is preparing the way for his great declaration, "The testimony of Jesus is the spirit of prophecy" (*Rev. xix, 10*), it seems possible that the whole figure is an expression of the same ideas that Jesus expressed (*John xiv, xv, xvi*) in the promise of two Parakletes, who are Himself and The Spirit.

At *verse 15* the last three of the apocalyptic principles are figured. The set time of judgment has arrived: the wicked are overwhelmed, and saints are blessed forever. Here occur the figures and phrases which indicate the end of the section, and correspond to the sixth letter to the churches.

<i>Chapter iii.</i>	<i>Chapter viii to xi.</i>
7. Christ has David's key.	<i>xi, 1, 19.</i> The temple is open.
8. "I have set an open door."	
8. Thou didst keep my word.	<i>xi, 18.</i> Faithful witnesses are rewarded.

8. "Thou hast a little power from God."	xi, 17.	"The Lord has assumed his great power (in his people) and has reigned."
9. False Jews are condemned.	xi, 8.	Jerusalem is classed with Sodom.
9. False Jews are Satan's congregation.	xi, 7.	The fallen angel is a king.
9. "I will make them worship before thy feet."	xi, 18.	"The time came to reward the saints."
10. "The hour of trial."	xi, 18.	"The time of the dead to be judged."
11. "I come swiftly."	xi, 15.	"The kingdom is become our Lord's."
12. "I will make him a pillar in the temple."	xi, 1.	"Measure the temple and the worshippers."
12. "I will write upon him the name of my God, . . . and my new name."*	xi, 19.	"The ark was seen." The ark contained the stones inscribed with the law and the name Jehovah.

The Third Section is Chapters xii, xiii, xiv.

The first principles of the apocalyptic system are displayed in *Chapter xii*. The scene is again in heaven before creation. The creating power or the Spirit of God is represented as a woman arrayed with the sun and the constellations of the Zodiac. This is concordant with *Gen. i, 2*, where, in the Hebrew, the word *moved* is feminine, although the noun *spirit*, with which it should agree, is neuter. The eternal decrees are figured as the pangs and expectations of a woman. The rebellion in heaven, before creation, is figured as acts of a dragon having, like the beast in

*The secret name is a feature of the apocalyptic system. A quotation from Enoch is given on page 227. Philo also has much to say of it. E. G. "The third law is about that name which has not yet reached his creatures." (*On Who Is Heir of Divine Things, ch. xxxv.*) See also *On The Change of Scripture Names, ch. ii.*

Daniel, seven heads and ten horns, which are explained on page 156.

The Son of Man in eternity, and his appointed kingdom, are figured as the male child of the woman. The idea of a Paraklete, as in *Enoch* (see page 153), is figured as a carrying of The Son of Man to God's throne. The principle that the Son of Man was the Lamb slain before creation is figured in *xii*, 11, where, in anticipation, the saints (as yet unborn) are said to conquer "Because of the blood of The Lamb." It is also referred to in *xiii*, 8.

The presence of the Dividing Word of God is again figured in the symbolical half-seven, which in *xii*, 6 is twelve hundred and sixty days (forty-two Jewish months), and in *xii*, 14, is three times and a half.

These half-sevens seem to figure either the presence of Christ in heaven before creation, or else the half of earthly *time* before the birth of Jesus.

The war in heaven, and Michael as God's warrior (*xii*, 7), are common ideas in *Enoch*.

The last verse of *Chapter xii* presents the fourth apocalyptic principle, viz., Satan's incitation of men to wickedness.

The fifth and sixth apocalyptic principles are the substance of *Chapter xiii* (see page 151). Again the wickedness of men is figured as a beast having seven heads and ten horns, as in *Dan. vii*, but the three beasts (see page 156) of *Daniel* are all combined in one by St. John.

The symbolical meaning of this beast is indicated by St. John in several ways. He says that the letters of its name make the number 666, at the same time that they make the name of a man, and the name

of a harmful living creature. The shortest way of writing 666 in Greek letters in a word is *χαιεν*, and this is the exact reproduction in Greek letters of the Hebrew name Cain. The next shortest word making the number 666 is *ἄχιδνα* (*achidna*), which is the Asiatic Greek form of the word *ἐχιδνα* (*echidna*), which is the Greek word for *viper*, which is the word which Jesus and The Baptist used for the symbol of wickedness.

The symbolical meaning of the beast, and its identity with the symbolism in the name Cain, is also indicated in *xiii, 3, 12, 14*, where the beast is said to receive a deadly wound and yet live. This is a common matter in Philo's books. Philo repeatedly,* and at great length, presents Cain as a *symbol* † of sin, and of vain opinion, speaks of him as a philosophical leader in sin, says much about his incurring death, but being spared, *calls his life a living, perpetual, death*; compares him to the multiform monster Scylla and to one who has been turned into the nature of a beast; and comments on the mark put on Cain, which he regards as a symbol that *sin is a living death*.

The sixth apocalyptical principle is presented in *xiii, 11 to 17*, in the figure of a second beast, which joins the first in serving Satan, pretends to perform miracles, and persuades people to sin and to receive Cain's mark. In the next sections (*xvi, 13; xix, 20*) this beast is called the Pseudo Prophet, and in the corresponding letter he is called Balaam. The pecu-

**On Cain and His Birth, 17 to 20; Sacrifices of Abel and Cain, 1, 2, 13; The Worse Against The Better, 14, 46; On Cain's Posterity, 11; Questions and Solutions, i, 75, 76.*

†"Cain, the symbol of wickedness, will not die." *On Fugitives, 12.*

liar words of *xiii*, 10 show that St. John here has in mind Balaam as a symbol of false religion producing gross wickedness ending in the destruction of the sinner. These say, "If any man is for captivity, into captivity he goes. If any man shall kill with the sword, with the sword must he be killed."

The story of Balaam, as told in *Numbers*, *xxii*, *xxiii*, *xxxi*, 8; *Joshua* *xiii*, 22, was held by the Jews as of great importance and significance. Balaam became a typical name for false religion that leads to gross sin and ruin; and the name was abhorred.

At the Christian era a large number of perverting philosophers held that the doctrines of the Jews were the opposite of the truth, that Jehovah was an enslaver of men, and Satan was their deliverer, that Adam in sinning attained moral character, and that Cain should be honored. The holders of these doctrines were called Cainites and Balaamites. The name Balaam (or Bilgham) means either "Vain People," or "Ruinous People." In the latter sense it is nearly the same as the Greek word Nikolaos, and so the name Nikolaitan became synonymous with Balaamito. In the Hebrew ideas, Cainites and Balaamites, or Nikolaitans, were joined together, and both Cain and Balaam were regarded as types of false philosophies joined to gross sin.

All of this is fully shown by Philo. E. G. The conception that Cain was a philosopher he shows in such words as these, "You philosophers say you have been admirably instructed by your guide and teacher Cain, who advised you to honor the nearest forces, in preference to The Cause, who was remote."* "Cain

**On Cain's Posterity*, xi.

is a *symbol* of opinion which refers all things to the mind." † The habit of associating Cain and Balaam as similar characters, Philo shows in many paragraphs, ‡ E. G. "Balaam, a *symbol* of a Vain Crowd (*bilg-gam*) of contradictory opinions, * * * Every self-lover, by surname Cain, etc." Here he also calls Balaam's sophistries "*Base coinage.*" || Referring to *Ex. xxi, 14*, Philo says, "If any one attacks his neighbors, wishing to slay them by treachery, thou shalt arrest him to put him to death." In the same connection he says, "The soothsayer Balaam perished amid the heaps of the wounded because he tried to *put the mark* of the soothsayer's sophistries on the divinely inspired prophesies." §

The last principles of the apocalyptical system are repeated in *Chapter xiv*. The Word of God, as Paraklete Lamb, is also seen as Judge and as Distributer of blessings.

Comparing this third section, with the fifth letter to a church, we find the correspondence as following:

<i>Chapter iii, 1 to 6.</i>	<i>Chapters xii to xiv.</i>
1. The speaker has the seven spirits of God.	<i>xiv, 6, 8, 9, 13, 15, 17, 18.</i> Seven spirits are sent out.
1. "Thou hast a name that thou livest, and art dead."	<i>xiii, 3, 14, 15.</i> Wickedness is a living death, like Cain's life.
2. "Be watchful."	<i>xiii, 4, 7, 8.</i> The beasts conquer many.
3. Strengthen the things that are ready to perish.	<i>xiii, 3, 4, 12.</i> Many accept a living death.

† *Sacrifices of Cain and Abel, i.*

‡ *On The Worse Against The Better, ch. xxi.* See also *Sacrifices of Cain and Abel, xii; On Cherubim, x; On Abraham's Migration, xx.*

|| *On The Confusion Of Tongues, xxxi.*

§ *On The Changes Of Scripture Names, xxxvii.*

3. "I have found no works of thine perfect before my God."

3. "Remember how thou hast received, and didst hear, and keep it."

4. "I will come as a thief."

4. "Thou hast a few names which did not defile their garments. They are worthy."

4. "They shall walk with me in white."

5. He that conquers shall be arrayed in white.

5. "I will in no wise blot his name out of the book of life."

5. "I will confess his name before my Father, and before his angels."

xiv, 13. The works of those that die in the Lord follow them.

xii, 11. Saints conquer because of the word of their testimony.

xiv, 1, 2. "The hour of his judgment is come."

18. "The grapes of the earth are ripe."

xiv, 4, 5. "These were not defiled. They are without blemish."

xiv, 1. The 144,000 are in white. (See *vii, 9.*)

xiii, 8. Some names are not in the book of life of The Lamb.

xiv, 4. "These follow the Lamb. These were purchased for firstfruits unto God, and unto the Lamb."

The Fourth Section is Chapters xv to xix, 15.

In this section, St. John introduces the first principles only by songs of praise, and then exhibits all the others by drawing his conceptions, and many of his phrases of this section and of the fifth, from a selected section of Isaiah, which is *Chapters xi to xiv*. He recalls the figures of the beast and the pseudo-prophet, and fits them into his new descriptions.

The section begins (*xv, 2*) with a figure and words drawn from *Ex. xv*, where the children of Israel are represented as gathered on the shore of the Red Sea, and singing "The Song of Moses." This reference to *Ex. xv* is, however, part of his use of *Isaiah*; for *Is. xii* quotes and uses parts of *Ex. xv*; and these

three sections of *Exodus*, *Isaiah*, and *The Apocalypse* are closely alike in ideas and style. The pure waters seem to be a common feature in *Ex. xv, 25*; *Is. xii, 3*, and *Ps. xxiii, 2, 5*.

“The Song of Moses” celebrates the overthrow of hostile horsemen. St. John adapts it to the victory of the saints over the beasts. He also says that they sing “The Song of The Lamb.” This we may be sure is *Ps. xxiii*. We learn this from Philo, who repeatedly mentions these two psalms* together as connected. He represents that the horses and riders are appetites and passions; mentions God’s Word as the Saviour, and conceives the twenty-third psalm to be an utterance of The Lamb before creation.

By a few words in verses throughout *Chapter xv*, St. John suggests the first apocalyptic principles, by mentioning heaven, God’s works and ways, his kingship over the ages, his purposes, and the delay in opening the temple.

The eighth apocalyptic principle, viz., the state and prayer of the blessed dead, is presented in *xv, 3, 4*, and again in *xvi, 6*.

The ninth, tenth, and eleventh apocalyptic principles, the contests of God and his people with wicked men, are the subjects of *Chapters xvi, xvii*.

From *Daniel ix* is drawn a figure of God (by the seven spirits) pouring wrath upon the wicked. The spirits are connected with “The Word of God” by issuing from The Tabernacle (*xv, 5*) where was the

**On The Allegories Of The Sacred Laws, ii, 25*; *On Dreams, i, 41, 42*; *On Noah’s Plantation, 12 to 24*; *On The World, 7*; *On Cain’s Posterity, 45*; *On Drunkenness, 29*; *On Seeking Instruction, 29*.

seven branched lampstand, and by mention of "A great voice" (*xvi*, 1).

The apocalyptical doctrine that sin is a living death is a feature of several sections of *The Apocalypse* (*vi*, 16; *ix*, 6; *xiii*, 3, etc.). Here it is suggested in *xvi*, 9, and again in *xvii*, 8, 11.

The symbolical exhibition of the nature of intellectual irreligion (the sixth apocalyptical principle) is completed in *xvi*, 13, 14, by the figure of three unclean frog-like spirits issuing from the mouths of the dragon, the beast and the false prophet (the second beast).

The latter apocalyptical principles, the conflicts of God and good men with wicked men, and the defeat of the wicked, and the approach of the day of judgment, are symbolized in *xvi*, 14, 15, by a figure from *Judges iv*, 6; *v*, 19; *Josh. xii*, 21; *II. Chron. xxxv*, 24, 25; *Zech. xii*, 11, 12, where is described an overthrow of thirty-two kings, and again the death of Josiah, King of Israel, both of which occasioned famous wailings in the Valley of Mageddon, on the edge of Jezreel. Here St. John uses this name and history to symbolize the unavailing assaults of sinners on God's plans.

Chapters xvii, *xviii*, are additional figures of the latter apocalyptical principles, the efforts and the defeat of wickedness. Here St. John draws his figures largely from the general ideas of *Is. xiii*, *xiv*, where Babylon is made a symbol of gross and seductive wickedness. Yet the figures used here are chiefly common apocalyptical ones.

The seductive wickedness is also figured as a wanton woman, riding a scarlet beast, that has seven heads and ten horns. This seems to be the same

symbolism as that of the beasts in Daniel (see page 156), or the beast is one of the "Images of the beast" that are spoken of in *Rev. xiii, 14, 15*.

St. John uses very mysterious language in *xvii, 8, 9, 11, 12*. "The beast that thou sawest was, and is not, and is about to come up out of the abyss (*abaddon*), and to go into perdition (*abaddon*) (see page 237) * * * The heads are seven kings; five are fallen; one is; the other is not yet come * * * And the beast that was and is not is himself an eighth, and is of the seven, and he goeth into perdition." All this is something that is common in the apocalyptic ideas and symbols. Philo says,* "As our soul consists of eight portions, being divided into the rational and irrational individuality, and as this last is divided into seven parts, viz., five senses, speech and sexuality, so these seven parts are among the causes of wickedness, wherefore they fall under the judgment. But death of the mind is its wickedness. Whoever, therefore, slays the mind, mingling folly in it, will dissolve (or paralyze) also the seven irrational parts."

In another place Philo says almost the same, but instead of saying "Slays the mind," he says, "If any one slays the eighth, that is to say Cain, the ruler of them all, he will paralyze (or dissolve) all the seven." †

The peculiar phrases of *xvii, 8, 11* are the allegorical figures of sin as a living death (see page 241).

Chapter xix closes the section at verse 15. It exhibits the conflict with sin as continuing till the judgment day. The idea of the end as a marriage of The Lamb may be derived from *Is. xlix, 18; liv, 5*;

*Questions and Solutions, i, 75.

†*On The Worse Against The Better*, 46.

lxi, 10; lxii, 5; or from Ps. xxiii, 5, "Thou preparest a table before me."

Verses 10 and 11 figure the presence of The Word of God as The Witness, The Faithful and True. While this is closely in the lines of the apocalyptical system, it is here a new version of *Is. xi, 2 to 5*. The conception that he wars and destroys (verse 11) is also an epitome of *Is. xi, 4*, etc.

The idea that the eyes of The Word are as flames (verse 13) is one that *Enoch* also exhibits. The idea is that the eyes search the darkness, and illuminate souls. These words are part of a long and most interesting part of the apocalyptical literature.

Gen. i, 2 brought forward the ideas that God's Word is Light, and is the Divider of light. It also says that The Word breathed into Adam a breath (*nishmáh*, spirit) which made him a soul. Later the apocalyptical writers made much use of the idea that the *nishmáh* was an illumination and a continual presence of The Word, as a Paraklete and a wisdom. They connected this with *Gen. xv, 9 to 17*, which say, "When it was dark, a smoking furnace and a flaming torch passed between the pieces of Abraham's sacrifices."

About this Philo says, "The divisions (of Abraham's sacrifices) became six, so that The Word which divided them made up the number seven. And something like this seems to be exhibited in the matter of the sacred candlestick * * * because the number six is divided into two triads by The Word, which itself makes the seventh, and is placed in the midst of them." *

**Who Is Heir Of Divine Things? ch. 45. See p. 149.*

These ideas further, in Philo's books, became descriptions of The Word of God as the Divider of light, and as "The Conviction" (*Elenchos*) who aroused and enlightened the consciences of men,* and who is allegorically like a sharp sword issuing from a mouth.

These ideas passed into the canonical Scriptures in *Prov. xx, 27*, where it is said "A flame (or lamp) of Jehovah is the *nishmáh* of a man, searching all the innermost parts of the body.

In the book of *Enoch* this became a description of The Son of Man as having eyes like a flame (*Enoch cvi, 2*) and a sword before his face (*Enoch lxii, 2; lxiii, 11*).

Finally these ideas are used by St. John, who says in *Rev. i, 12*, "I saw in the midst of the candlesticks one like The Son of Man, * * * and his eyes were like a flame of fire." In using *Is. xi, 2 to 5*, he finds there the words, "The spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding. * * * With righteousness shall he judge the poor, and reprove with equity. * * * And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." This St. John brings into this fourth section of *The Apocalypse*, and in *xix, 10 to 15*, he blends it with *Is. xi 2 to 5*, and describes The Word of God as having flaming eyes, and a sword before his mouth; and describes him as "The Faithful and True"; and says, "The testimony of Jesus is the spirit of prophecy."

The phrases of *xix, 15* are an expression of almost all of the apocalyptic system; but they are also derived from *Is. xi to xiv*. "A rod of iron" is "The rod of his mouth" (*Is. xi, 4*).

**Who Is Heir Of Divine Things? ch. 26.*

In *xix*, 1 to 15 occur the phrases corresponding with the fourth letter, as follows:

Rev. ii.

18. The Son of God has flaming eyes.

23. I will give according to your deeds.

20, 23. A pseudo-prophetess is denounced.

23. "I will kill her children."

23. "I am he who searches reins and hearts."

24. Some know not (or do not approve) Satan's darkness.

24. "I cast on you no other burden."

25. "Hold till I come."

26, 27. "He shall rule them with a rod of iron . . . as I also received from my Father."

28. "I will give him the morning star."

Rev. xix.

12. The Faithful and True has flaming eyes.

7, 8. The Bride is in fine linen. The fine linen is the righteous deeds of the saints.

2, 3. A seductive woman, called Babylon, is judged.

Is. xiii, 16; xiv, 21, 22 make the same idea.

2. The woman who serves Satan corrupts the world.

Ex. xv, 25, 26. "I will put none of the plagues upon thee which I have put upon the Egyptians."

7. The marriage is coming.

15. "He shall rule them with a rod of iron."

See below.

Rev. xxii, 16, says "I am the root and offspring of David, the bright, the morning star." This sends us directly to *Is. xi, 1*. Then that section of *Isaiah* proceeds to say (*xi, 12; xiii, 2*), "The Lord will set up an ensign." It goes on to say of *Babylon (xiv, 12)*, "How art thou fallen from heaven, O day star, Son of the morning." The promise is that the saints will have glory and leadership greater than *Babylon's*.

In such sentences *St. John* is teaching us how to read the book of *Isaiah*, and indicating that *Isaiah* is the source of much of the apocalyptic system. *Isaiah*, from *Chapter xi* to the end, is of the character of a commentary, a paraphrase, and an enlargement of *Chapters xi to xiv*. *E. G., lxiii* (which may

have suggested, in *Rev. xix, 13*, the figure of garments dipped in blood) hints, in verse 11, at some recognized connection between *Ex. xv* and *Ps. xxiii*; for it says, "Where is he that brought them up out of the sea with the shepherd of his flock?"

Every element of the apocalyptic system is seen repeatedly in the last twenty-seven chapters of *Isaiah*; whether it be the recognition of the Creator (*xliv, 1*) or "The Word" and the decrees (*xl, 10; lv, 11*), or the "Son of Man" before creation (*lxvi, 7*), or the preordained church (*lxvi, 8, 9*), or "The Anointed One" (*xlv, 1*), etc.

The Fifth Section is Chapter xix, 16 to 21.

This section, on a first reading, may appear to be only a continuation of the consummation spectacles and promises that conclude the fourth section. But St. John has indicated by the third letter that (in connection with *Chapters xv to xix*) it is a distinct section. In fact it is as rich as the others in the light which it throws on the sources, methods, and spirit of the apocalyptic system.

Like the preceding section and its correspondent letter, this one is based on the conceptions and phrases of *Is. xi to xiv* and *Ex. xv*, with suggestions from later chapters of *Isaiah*.

In verses 11, 12, and 16, the names of The Word of God, "King of Kings, and Lord of Lords," although primarily derived from *Deut. x, 17*, are common to the apocalyptic system, and are used by the book of *Enoch*. Philo also speaks often of a great and mysterious name of God. Since the last half of *Isaiah* is such a repository of the apocalyptic system, the "Name which no one knoweth but he himself" (*Rev.*

xix, 12) may be perhaps found there, where the common name is "Lord of Hosts"; and where it is said, "I am Jehovah thy God, the Holy One of Israel, thy Saviour" (xlili, 3 and often), and "The God of the whole earth shall he be named" (*liv*, 5). Here, however, St. John may be following the lead of *Is. xii*, 4, which says "Call upon his name! Make mention that his name is exalted"; which again is associated with *Ex. xv*, 3, which says, "Jehovah is his name."

In verse 17, St. John presents an angel standing in the sun, calling on carrion birds to feast on slaughtered kings and mighty men. This is primarily in line with *Is. xiii*, where the heavens, and stars, and constellations, and the sun and moon are figured as disturbed by sin, which ends in a great destruction of the wicked, over whom wild beasts revel, and whom ostriches succeed. This again is in line with *Ex. xv*, which is a rejoicing over the drowning of Pharaoh's host. Probably also it is derived in part from *Ezek. xxxix*, 17, etc., and is much influenced by *Is. xxxiv*.

In verse 20 the lake of fire and brimstone is the common idea in *Enoch*, but here it seems to be suggested by *Is. xiv*, 9, "Sheol from beneath is moved for thee, to meet thee at thy coming." In verse 20 St. John resumes the common apocalyptic ideas and figures. For the second time he calls the second beast (*of xiii*, 11 to 17; *xvi*, 13, 14) a Pseudo-Prophet. By this name he calls up the sixth apocalyptic principle, and joins the condemnation of false doctrine to the condemnation of gross sin symbolized by Babylon. In this he prepares a correspondence with the third letter, in which the followers of the Pseudo-Prophet are called Balaam and Nikolaitans

Turning now to the corresponding letter to a church, that of Pergamun (*Rev. ii, 12 to 17*), a few observations are necessary before comparing it with the section.

This church is said to dwell "Where Satan's throne is." This might be said of any place, but is especially appropriate here, because the section has described Babylon and Kings destroyed for serving Satan, and this is derived from *Is. xi to xiv*, where *xiv, 13* especially speaks of the boastful throne of Babylon.

The name *Antipas* in *Rev. ii, 13*, is evidently a corruption of the text for *autoptos*. The Greek text is declared by scholars to be uncertain. The Syriac text, however, says "My truth was seen (In Greek this might be *autoptos*), He my Witness, my Faithful One, He that was killed among you." The correspondence with *ch. xix* shows that this was Jesus.

The saying "Was slain among you" seems to be like St. Paul's words to the Galatians. "Before whose eyes Jesus Christ was openly set forth crucified."

This letter, like the one with the preceding section, has many of its correspondences with *Is. xi to xiv*, and especially with *xiii, 9*, which says, "The day of Jehovah cometh, cruel, with wrath, and fierce anger."

Comparing the fifth section with the third letter, there are the following correspondences.

Chapter ii.

12. "The sharp two-edged sword."

13. "Satan's throne."

13. "Thou didst not deny my truth."

Chapter xxi.

21. "The sword that issued from his mouth."

19. Babylon's throne claimed to be exalted above the stars. *Is. xiv, 13.*

20. The Pseudo Prophet is condemned.

13. The Witness (Christ) is seen.

14, 15. Balaamites and Nikolaitans are condemned. (See page 242.)

16. "Repent, or I come," etc.

16. "I will make war with the sword of my mouth."

17. "I will give of the hidden manna." (From the ark in the sanctuary.)

17. "I will give him a clean stone, and on the stone a new name," . . .

17. "—which no one knoweth but he that receiveth it."

11. The Word is "The, Faithful and True."

20. The Pseudo Prophet and the beast are condemned.

15 to 20. The scenes are of the judgment.

21. The rest were killed with the sword which came out of his mouth.

xv, 5. The tabernacle was opened.

xix, 18. The supper of the Lamb is announced.

Ps. xxiii, 5. "Thou preparest a table before me."

The ark also contained the stone-tables of the law, with the name Jehovah.

xix, 16. "He is King of Kings and Lord of Lords."

The mysteriousness and greatness of the names of the Word of God are great and central features in the apocalyptic system. On page 151 it has been shown how many these names were, and how great and important were the conceptions for which they stood.

Philo, besides mentioning other names, says, "God's Firstborn Word, is the great Archangel of many names. He is called The Beginning, and The Name of God, and The Word, and Man after God's likeness." (*On The Confusion Of Tongues, ch. 38.*)

The book of *Enoch* says that the fallen angels asked to "See the secret name, * * * and might tremble before that name" (*Enoch lxix, 14*).

The Sixth Section is Chapter xx.

This section exhibits only the consummation scenes

of the last struggles of wickedness, the judgment, and the state of the dead.

It figures the immortal life as two resurrections. The first is the life of saints with God before the judgment. It figures it under the indefinite symbol of a thousand years. The state is the same that is exhibited in other figures in other sections (*v*, 10; *vi*, 9 to 11; *xiv*, 4; *xix*, 1 to 6). It is said that the wicked "Lived not," but this can only mean that their kind of life, like Cain's, is not to be called life.

During the thousand years, Satan is bound, as respects the righteous dead, but on earth is deceiving the nations. The loosing of Satan seems to be only a figurative statement that Satan's influence on earth will continue till the judgment, and that then he will contend against the bliss of the saints.

In verse 8, "Gog and Magog" is the common Hebrew and Arabic name for the Scythians, the Slavonic and Tartan tribes of Asia and Europe. They were greatly feared, and are therefore here a good symbol of fierce and devastating wickedness. Much is said of Gog and Magog, in *Ezekiel xxxviii*, *xxxix*.

This section is, in almost all its features, very like *Enoch's* allegories in its *chapters xii to xxvii*, which say that he goes into the presence of "The Majestic and Honored One," and sees there the blessed saints. He is sent to the spirits, who are bound in an abyss of fire. He sees the wicked spirits also on earth waging battle. He says, "Their bodies will be destroyed till the day of the great judgment." He also mentions "The Blasphemers," as *Rev. xx*, 10, mentions The Pseudo Prophet.

Comparing this section with the second letter, the correspondence is as follows:

Chapter ii.

8. Christ is "The First and the Last."

1, 18. Names this same name, and adds, "I have the keys of death and Hades."

9. "I know thy tribulation and poverty; but thou art rich."

9. Blasphemy of Satan's congregation is mentioned.

10. "The Devil is about to cast some of you into prison, that ye may be *tried*. Ye shall have tribulation ten days."

10. "Be faithful unto death. I will give the crown of life."

11. "He shall not be hurt by the second death."

Chapter xx.

1. An angel unlocks the abyss, and relocks it.

13. Death and Hades give up the dead.

4. Saints were beheaded for Christ, but went to bliss.

8, 10. The Pseudo Prophet is with Satan.

3, 7. "Satan must be loosed a little time . . . and shall deceive."

12. "They were judged according to their deeds."

4. Saints beheaded for Christ reign with him.

14. "This is the second death, the lake of fire."

The Seventh Section is Chapters xxi and xxii, 1 to 5.

In this section, art, rhetoric, and philosophy use infinite resources to portray the consummation of the purposes of God. The canonical Scriptures, and the apocryphical literature are made to contribute many of their most significant and most cherished elements, to show the bliss of the redeemed, and to describe him who was The Beginning, The Alpha, and The Lamb, as now glorying in the names End, Lord, Bridegroom, and Omega.

From Genesis are brought the "Coming down from God," The first light, The sun and moon, The night, The first heaven and the first earth, The name Lord God, The Spirit, The Beginning, The water of life, The paradise, The river, The tree of life, The curse,

and Death. And, instead of the rebellious woman of Eden, is the Wife of Christ.

From *Isaiah* are brought such conceptions as Jerusalem, The Holy City, The Temple, The Husband and Wife, The First and the Last, Thirst, Water, Light, Tears, The root and offspring of David, The walls and gates of the Holy City, and The Lamb.

Enoch had already made familiar to the Jews the phrases, The beginning and the end, Eating and dwelling with the Son of Man, Conquering, A new heaven, The tree of life, A paradise, Light, The root, rod, or plant of God, The sitter on the throne, Sheol and Hades giving up the dead, Water of life, and The lake of fire.

The twelfth chapter of *Daniel*, which is itself very much like *Enoch's* last chapters, had made familiar many phrases of *Rev. xxii, 1 to 5*.

Comparing this seventh section with the first letter to the churches, the correspondence is as follows:

Chapter ii.

1. "These things saith he that holdeth the seven stars, he that walketh in the midst of the seven golden lampstands."

2, 3. "I know thy works, and thy toil and patience," etc.

2. "Thou canst not bear evil men, and didst try them which call themselves apostles and are not."

5. "Or I will move thy lampstand out of its place."

6. "Thou hatest the deeds of Nikolaitans, which I also hate."

Chapters xxi, xxii.

xxi, 3. The tabernacle of God is with men.

xxii, 1. "The throne of The Lamb." (See i, 13.)

xxii, 3. His servants shall do him service.

xxi, 27. "There shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie."

xxi, 23. "The Lamb is the lamp." (Compare i, 13, 16, 20, and see page 249.)

xxi, 8. "For the abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be," etc.

7. "The tree of life which is in God's Paradise (park)."		xxii, 2. "On this side of the river, and on that, was the tree of life."
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The Peroration. Chapter xxii, 6 to 21.

At verse 6 St. John seems to resume the lines of conception and of expression which he had used in *Chapters i, ii, iii*. He alternates between conceived words of Jesus and of an angel and words of his own responsive spirit. What was, in the first chapters, the opening of a door, is here the view that fills the eye of a spirit within the palace, and before the throne. He writes with the enthusiasm of a soul confident of the truth and value of his words, and with a rapture strong indeed, but sober and temperate.

Summary On Inspiration.

The preceding exhibit of the apocalyptic literature has served the double purpose of displaying part of the philosophy of the New Testament, and of indicating the apostolical theory of inspiration.

This apostolical theory accepts as from God's Word, both the ancient canonical Hebrew Bible, and a large part of the apocalyptic system and literature. In doing this it adopts that theory of inspiration (see page 160) which had made that system dear to Jews. It affirms that there are selected men, to whom the Spirit of God, from above, comes with special revelations of truth, and special gifts of apprehension of that truth; and there are, or have been, some to whom it has been given to utter truths greater than the men's minds or apprehensions, great fundamental truths.

It admits, also, in inspired writers, the exercise of

memory, trained powers, logic, use of ideas of other men, taste, imagination, and rhetorical skill.

It approves the doctrine that God's Spirit, acting on the multitude of believers, on churches and schools, perhaps in slow and long continued processes, prepares the world to open, explain, and formulate truth.

The New Testament, with the authority of Jesus and the Apostles, clarifies and completes this theory by the declaration that The Holy Spirit (see page 273) illuminates believers, helps them to know and formulate the truth and will of God, moves them, individually and as a church, forward in the apprehension of the Word of God and Christian truth, and brings them onward in Christian character. Multitudes, indeed, have but a vague notion of what they mean while talking of the "Gift of the Holy Spirit," or of his guidance; but, when understood, it is the Christian recognition of the philosophy that finds God's truth in the faith of the enlightened Hebrews.

Probably many persons invert and pervert one chief element in the philosophy of inspiration. They erect the doctrine that the inspired Apostles and Evangelists are the guarantors of the Divinity and Divine Truth of Jesus. This is not apostolical doctrine. To the Apostles, Jesus is the source of truth, and is The Word of God. They do not accept him on account of the apocalyptic prophecies, but they value those prophecies because his wisdom, his character, his life, and his acts, have shown their imperishable glory.

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